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prophecy regarding the Partition of Bengal, the defeat of Russia and the annexation of Korea by Japan, the Persian Revolution, the outbreak of plague in India, . . . the downfall and death of Dr. Dowie, the false prophet of America, etc., etc.), and many still await fulfilment."

With all the blind prejudice of the book, the extravagance of its exegesis, and the preponderance of unpleasant controversy, it contains much genuine and deep religious feeling. The movement of which it is the outgrowth can certainly command our sympathy, and we can only wish it success in its greater aims. The conviction, expressed again and again in these pages, that the world is in sore need of a spiritual awakening will find its echo everywhere, perhaps not less in the West than in the East. But the interpreter of such a marvellous monument as the Qur'ān has need of an exceptional equipment if his work is to be widely useful. He must be thoroughly acquainted with the Arabic tongue in its historical development; with the ideas and customs prevailing in Mecca and Medina in the seventh century; with the languages and faiths from which Mohammed appropriated so much; with the peculiar personality of the great Prophet himself; with the literary and especially rhetorical considerations which explain so much that is otherwise inexplicable. He must take fair account of the voluminous literature in the field, including not only the learned native commentators but also the widely scattered modern investigations. He will need both critical acumen, in examining the work of the interpreters and the sacred book itself, and also a breadth of view that can take some adequate account of the evolution of the great faiths of the world. The author of the present work is plainly unable to meet any one of these requirements. His commentary may serve a useful purpose as a text-book for the adherents of the Ahmadiya faith, but as an interpretation it can hardly have value for others.

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THE MYSTICS OF ISLAM. REYNOLD A. NICHOLSON, M.A., Litt.D., LL.D.  
G. Bell & Sons. 1914.

No living scholar is more competent to treat this subject than Nicholson. He is one of a small circle of English scholars who have in recent times added so much to the materials for a knowledge of Sufism by the publication and interpretation of Arabic and Persian texts, and we hope some day to have from his hand a comprehensive history of Moslem mysticism, to the study of which he has given

a large part of his life. In the present volume he has naturally made no attempt to treat the subject historically, but only to make plain to the reader, so far as such things can be made plain, the nature and methods of this mysticism. After an introduction on the origin and development of Sufism in its relation to Islam, and the external influences which affected it (Christianity, Neoplatonism, Gnosticism, and Buddhism), the author devotes a chapter each to The Path, Illumination and Ecstasy, The Gnosis, Divine Love, Saints and Miracles, The Unitive State. A selected bibliography of writings on Sufism and of English translations of Sufi authors, with an index, completes the volume, the interest and worth of which are much enhanced by the abundant translations, chiefly by the author himself, in which the mystics are allowed to tell in their own way of the Path, and the Goal, and the Experience that makes the speaker dumb.

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PHASES OF EARLY CHRISTIANITY 100 A.D.-250 A.D. J. ESTLIN CARPENTER, D.Litt. G. P. Putnam's Sons. 1916. Pp. xvi, 449. \$2.00.

The ex-Principal of Manchester College, Oxford, is well qualified to figure among the lecturers in the American inter-collegiate course on the History of Religions. He is an authority in the history and literature of Buddhism as well as in the early history of Christianity, and the lectures as now published show such mastery of the field of study that the reader is conscious that the high standard of former years suffers no diminution.

Principal Carpenter is the first in the series of lecturers to deal with the history of Christianity. His survey covers the period from 100-250 A.D., and his method is to reproduce in condensed outline the principal literary monuments of Christian thought.

Recent inquiry into the interaction of the oriental religions, which in the period of the early empire overflowed Western paganism and rivalled nascent Christianity in proclaiming ways of personal redemption and salvation of the soul by participation in the divine nature, has paved the way for Principal Carpenter's discussions of "Christianity as Personal Salvation" and "The Person and Work of the Saviour," and furnished much of his material. The lectures which follow these two opening discussions are on "The Church as the Sphere of Salvation," "The Sacraments as the Means of Salvation," "Salvation by Gnosis," and "Christianity at the Parting of the Ways"; by which is meant the beginnings of Roman hierocracy.